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EVERLASTING

LOVE

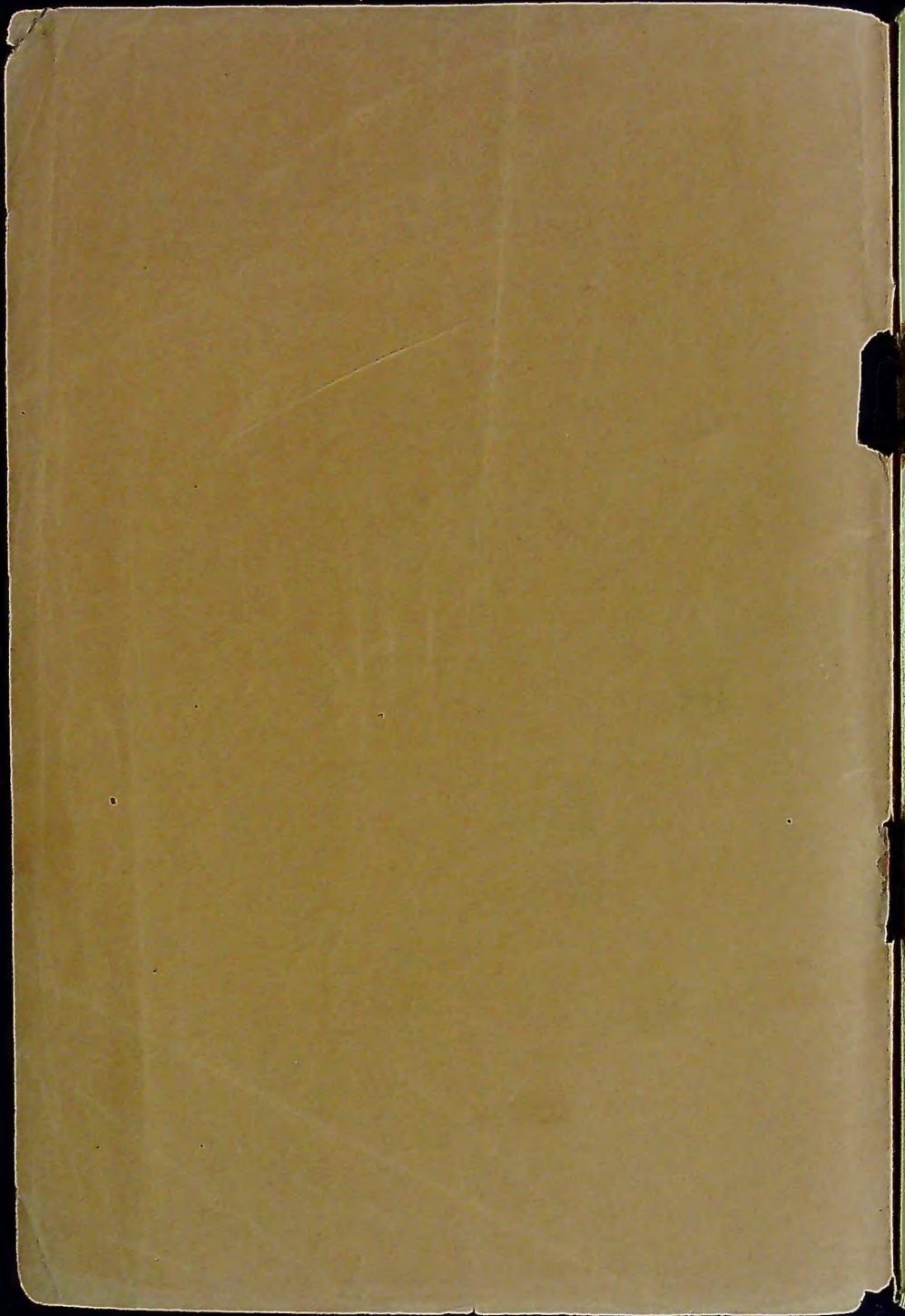
GOSPEL ADDRESSES

BY

Rev. D. T. Mackay, Plockton

(LATE THREE)

THIS LITTLE VOLUME HAS BEEN PRE-
PARED . . . TO PROCLAIM THE
GOSPEL WHEN THE AUTHOR WILL LAY
ASIDE HIS WORK AND ONLY IN GRATEFUL
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OF FRIENDS



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Gospel Addresses

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1932.

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DEDICATED TO
MY WIFE AND BRETHREN WHO HELPED
SO MUCH BY THEIR COURAGE, FAITH
AND DEVOTION.

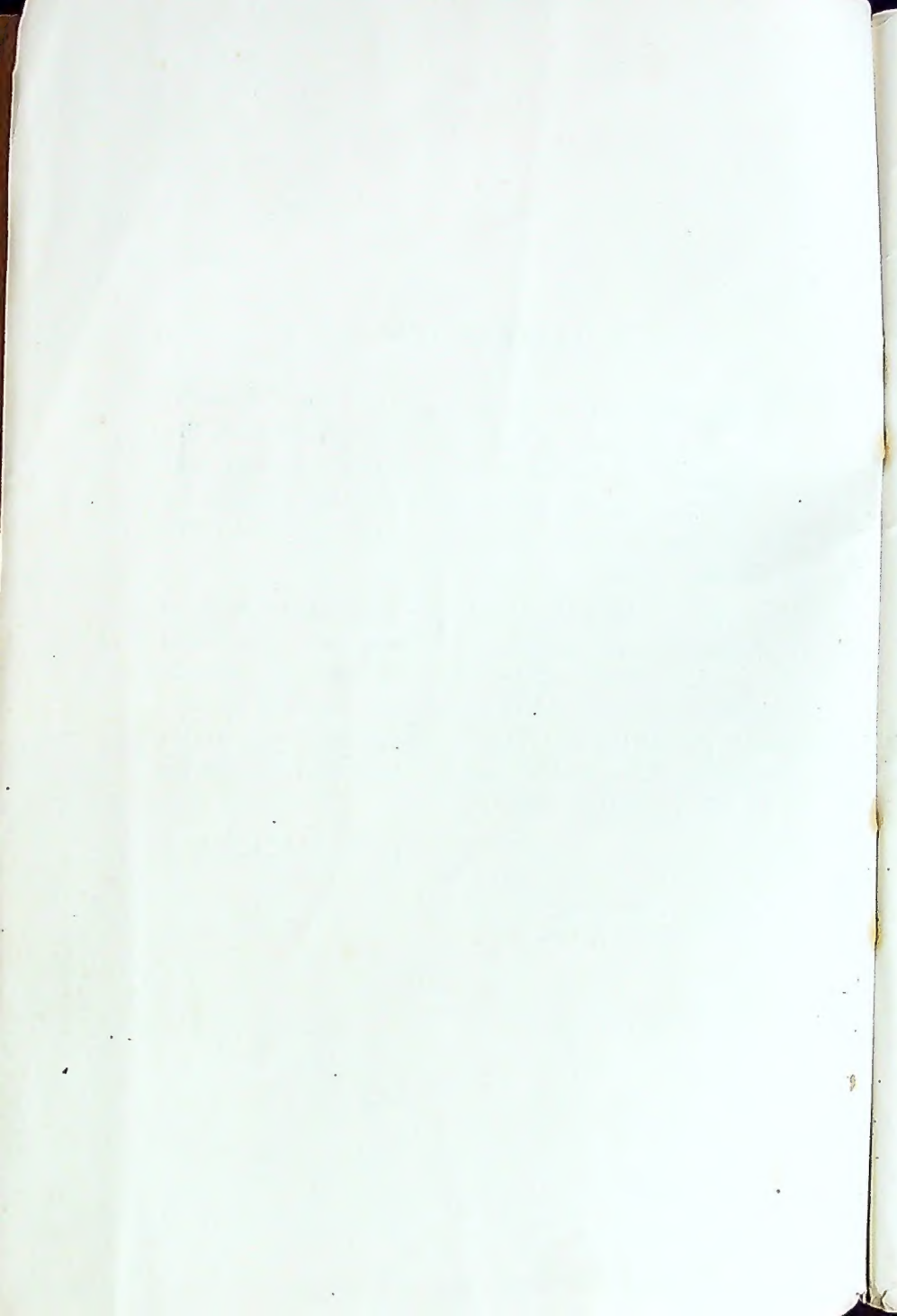
FOREWORD.

THIS little volume of Sermons has been prepared as a memento of many journeys throughout the Highlands and Islands in the work of the Master, and in the hope that the written page may keep bright for many the messages then heard and received with gladness.

It is set forth also that it may continue to proclaim the urgent claim and the stern message of the gospel when the author will lay aside his work and only in grateful memory and in constant prayer will be able to "Behold the Hebrides" and the bens and straths which shelter a host of friends. May God prosper the booklet in blessing many.

D. T. MACKAY.

DUNCRAIG, FLOCKTON,
February, 1932.



Gospel Addresses.

I.

The Spirit and the Bride say Come and whosoever will, let him take the water of life freely. Rev. 22-17.

THESE beautiful words at the end of the Bible are full of comfort and consolation. St John in Patmos had a vision of the ascended and glorified Saviour. The Lamb that taketh away the sin of the world, now exalted in the midst of the throne, in the centre of Eternity, and looking down on this world of sin and sorrow, is inviting sinners to come unto Himself. "Behold I come quickly." It is only a short time till Christ will come again to receive His own, and to be crowned King. The words may refer to the Second Coming of the Saviour. It is only a short time.

But the words, no doubt, refer more especially to sinners coming to Christ as the Saviour. This invitation is one of the most comforting invitations in the Bible. He who sits on the throne is to make all things new; a new Heaven and a new Earth. The glowing war-time promise of a new earth after the war has failed, but the promise of Jesus Christ shall never fail.

How can this renewal be accomplished? Not by men nor by angels, but by the Great Holy Spirit of God coming forth from the throne "to convince the world of sin, of righteousness and of judgment to come." When Noah made the Ark, God said to him: "Come thou and thy family with thee into the ark." The door was wide open, and Noah was invited to come in—and Noah entered with his wife and his three sons and their wives; a whole family in the ark. Nothing in time more beautiful than whole families in the ark! They heard the voice and obeyed the call. We should never rest till all the members of our families are in Christ and safe. There was safety, protection, nourishment and everything that Noah needed, in the Ark. Outside the storm raged, but inside was peace and joy.

I.—COME AND WELCOME!

Many wanted to go in when it was too late, and the door was shut, and their doom was sealed forever—they missed their chance. Many expect to come SOMETIME, but how terrible to be too late in the concerns of our immortal souls!

"'Too late! Too late!' will be the cry
Jesus of Nazareth has passed by"

"Now is the day of Salvation." "The Spirit and the Bride say 'Come'!" Delay is most dangerous. Procrastination is the thief of Time.

We have another beautiful invitation in the first chapter of Isaiah: "'Come now and let us reason together' saith the Lord, 'though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.'" Israel had

backslidden, away from God; Oh, so far way. "The ox knoweth his owner, and the ass his master's crib, but MY PEOPLE do not consider." They were lower than the brute creation, and the dark cloud of God's wrath and displeasure hovered over them. These words are very encouraging amid the encircling gloom: "Though your sins be as scarlet they shall be as white as snow. Though they be red like crimson, they shall be as wool," if we come to Him who shed His blood for us on the cross. "Wash Thou me, and I shall be whiter than the snow."

(2).—THE LAMB'S WIFE.

The Bride says "Come." All the Lord's people down the past ages say, "Come." In the Old Testament Moses said to his brother-in-law: "Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." All should be like Moses about their friends and acquaintances. It seemed that Hobab wavered between two opinions; but Moses was persistent, put his hand into his, and pressed him to come, to decide for the Lord God of Israel. He must not wait another day in the land of idolatry and sin. He pressed for a decision on the great question NOW.

Jeremiah also, the great weeping prophet, besought Israel to come. By his tears and prayers he besought Israel to repent and turn to the Lord. And when they turned their back on God, it broke the prophet's heart. "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" He besought them to come, and warned them with all his heart.

We find the same burning spirit in the great apostle to the Gentiles: "Brethren, my heart's desire and prayer to God for Israel is that they may be saved." He could almost wish to be separated from Christ for his brethren according to the flesh. The Spirit of God pleaded with His people through Moses, Jeremiah and Paul.

(3).—THE LAMB HIMSELF.

Jesus Himself on the last great day of the Feast, stood and cried: "If any man thirst, let him come unto me and drink." Jesus could point to Himself and no other could. He is the fountain of life; over all and in all. We must come and find rest and peace and joy for our souls; must come to Him as our Prophet, Priest and King. He alone has the words of Eternal Life.

II.—HOW WE ARE TO COME.

(1) We must come to Him as Prophet, the only one who declares unto us the will of God. His voice is sweeter than the voice of the sons of men. His words have the ring of divine authority. Wherever the heart has honestly listened to Him, it has given this certain tribute: "Never MAN spake like this man." The heathen centurion in that awful hour when a man's heart and flesh and courage could not but be broken, looked on and knew that this was the very son of God. He came bringing to us gifts that no man ever brought before, nor could bring, and revealing to us the mind and will and heart of God, as nobody but God's especial prophet and son could do. Therefore He is our Prophet. Therefore we hear His

voice and come at His command. We take Him at His word and commit our souls to Him as a wise and gracious Saviour; and as soon as we trust, we have peace and joy in believing. His word and His blood form the bed-rock of our Salvation.

(2) We must come to Christ as our Priest. He has made atonement for sin once and for all; and we must come with our great burden of guilt, and lay it down at the foot of His cross. Then we hear the blessed words: "Son, daughter, thy sins are forgiven thee." They are put from us as far as east is from the west.

"Happy day! Happy day! when Jesus washed my sins away." They will be put into the depths of the sea, from which they can never emerge. He bore our sins once for all, and if we are willing to forsake them, they will not rise in judgment against us.

(3) We must come to Christ as the crowned King, who is able to subdue all our spiritual enemies. The Father crowned Him as His King; the angels in heaven crown Him, and all God's people crown Him, when they come and accept Him as their Saviour. All who reject Him are traitors to the King of Heaven, whom the Father set up as King of Zion.

(4) We must come to Him just as we are. If we tarry till we're better, we will never come at all. We have a good illustration of this in the story of the artist who wanted to paint a picture of the Prodigal. In a poor tattered man whom he met down the street, he felt he had found the model he required. But when the man came to his studio next day, dressed up, "You are no use to me now," said the artist. People

try to dress their souls by their own great efforts, but these will not commend us to God.

"Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
Oh Lamb of God, I come."

If we refuse to come now, to-morrow it may be "Depart from me . . . unto Everlasting fire, prepared for the Devil and his Angels"; when the door of mercy will be closed forever.

We must come, from darkness to light, from sin and Satan unto God. We must look to Christ. "Look unto me, and be saved, all the ends of the earth. "I looked to Him, as I was," said Spurgeon, "and Christ and myself were one forever." "For every look to self, give seven to Christ." We must trust our souls to Jesus Christ as Saviour. The Father has given all things into His hand. We must let go everything, and look only to the Cross of Christ for our salvation.

II.

Christ loved the Church and gave Himself for her. Eph 5, 25.

WHEN Saint Paul went to Ephesus the people were worshipping idols. They cried out "great is Diana of the Ephesians." Diana was a great heathen idol for which a magnificent temple was erected. When the Apostle preached the gospel among them they were turned from idols to serve the living and true God.

The love of Jesus Christ drove the love of idols out of their hearts. Saint Paul wrote this beautiful Epistle to strengthen their faith and encourage their hearts in the way of the Lord. He shows them their state. They were once far away but now brought near by the blood of Jesus Christ; they were strangers and aliens but now fellow citizens of the saints and the household of God. They were delivered from the power of spiritual darkness to walk in the light of God's countenance. They must now copy Christ and be imitators of God as dear children.

He brings them to the top of a high mountain to show them how they were elected in Christ before the foundation of the world. This is the source of salvation, the electing love of God in Christ before the foundation of the world. He loved before the stars began to shine or the sun to give light. It is an eternal love from everlasting to everlasting.

When we look at the past eternity our minds are lost, we cannot grasp the great idea, when we look at the coming eternity our minds are equally lost.

It is not a thing of yesterday. It dwelt in the heart of God before one atom of creation was to be seen. He did not give a penny for them. It was free sovereign love. "I will love them freely, because mine anger is passed away." It is self moving love. It is love that is sweeter than honey from the honeycomb. "What is sweeter than honey, what is stronger than a lion." Two young men had a pot of honey, one asked the other "how sweet is it?" "Oh," said the boy, "I cannot tell." He asked the second time and he said, "I cannot tell, you must taste it for yourself."

All the great and precious promises of the Bible are so sweet because they are full of the love of Christ which passes all knowledge.

King Saul wont allow the "Army" touch the fields that were full of honey, so the devil tries all he can to keep us away from the love of God.

His love fills us with joy unspeakable and full of glory. On the way to Emmaus the hearts of the disciples burned within them as He spake to them by the way. The way to Emmaus is a type of the way to heaven. Their hearts burned within them as he spake to them by the way and opened to them the scriptures.

Flashes of the eternal love came into their hearts.

Christ is with us all the way; the pillar of cloud by day and the pillar of fire by night to lead and guide us through all the perplexing paths of life and bring us safely home to heaven.

There was nothing in us to draw out the love of heaven. The Church was poor, miserable, sinful and wretched, out in the wilderness far away from God.

But God graciously passed by and the time of need became a time of love. It is free sovereign love. He came past the Angels and laid hold of the seed of Abraham. "I will love them freely because mine anger is passed away."

His love is revealed in taking our nature, our kinsman, our Goel. In our nature He gave perfect obedience to the holy law of God which we came short of, times and ways without number. The law required purity of heart, perfect obedience and full satisfaction for sin.

Christ exalted the law and made it honourable by His perfect obedience, sufferings and death. His love is made known in every tear He shed and every pang that broke His heart. He beheld the city and He wept over it. A man of sorrows and acquainted with grief. No sorrow like His sorrow. In Gethsemane He drank the bitter cup and the bloody sweat that we might be delivered from going down into the pit. He drank the cup and cast it empty on the rocks of Golgotha. His soul was exceeding sorrowful even unto death.

On the Cross he bore our sins, carried our sorrows, revealed the love, and satisfied the justice of God and brought in eternal righteousness.

The rocks rent, the earth shook, and the sun did not shine, and we hear the terrible cry "My God, My God, why hast Thou forsaken me." God's justice is now fully satisfied by the great sacrifice of God's infinite love, which will thrill the coming ages of eternity.

Christ satisfied divine justice when God said "Awake oh sword against my Shepherd and the man

that is my fellow. I will smite the shepherd and the sheep shall be scattered." God's justice was never more gloriously exhibited than in the Cross of Jesus Christ the Eternal son of God. When He cried out "It is finished" the golden gates of immortality and eternal life were now wide opened and the way into the holiest of all, by the precious blood of Jesus.

He rose triumphant from the grave. This is the receipt from the Father that the great work of our salvation was finished and accepted by God on behalf of His Church and people. Our names are now written on the palms of His hands and on the shoulder of the golden ephod in Heaven above.

The Father's wonderful love is revealed in giving his only begotten son Jesus Christ for us; Christ's own love is revealed by enduring the cursed, shameful, painful death of the Cross for us; and the love of the Spirit is made known by applying to us the redemption purchased by Christ for our salvation.

Christ rose as conqueror from the grave. "Oh Death where is thy sting, Oh grave where is thy victory." He disarmed death of its sting and discovered to us the victory over the grave. This was the greatest morning that the world ever saw and the greatest victory.

"Life is real, Life is earnest, and the grave is not its goal. Dust thou art, to dust returnest, was not spoken of the soul."

He shall present the Church before the Father without spot or wrinkle or any such thing. All washed in the blood of the Saviour. All the spots

and wrinkles taken out. We shall be like Him for we shall see Him as He is. Perfect holiness, perfect happiness.

John in Patmos saw the Church in vision and exclaimed "Who are these and from whence came they?" and had the answer. "These are they who came out of great tribulations and have washed their robes and made them white in the blood of the Lamb."

The Church will be glorious in its unity; not one missing of all given by the Father to the Son, not one left behind, all the members of His mystical body home in heaven.

If a million suns or stars would shine, the light and brightness would be most dazzling and glorious in the sight of men and angels. The righteous will shine as the sun in heaven forever.

They will be also glorious in wearing the Crown of victory over sin, death, and hell. Christ has taken the crown of thorns and gives His Church the Crown of eternal life which will never fade away.

The Church will sing a glorious song "Unto Him who loved us and washed us in His own blood be praise and honour and glory for ever and ever." A song more glorious than the Angelic round the throne. There is no redemptive note in the Angelic. This will be a new song for ever.

The Church will be glorious, clad in the divine righteousness of the Redeemer, more beautiful than the Angelic, clad in garments not their own.

We must seek to know this love in our hearts more than ever, we must try and love the Lord with

all our heart, soul and strength. We should surrender all to Him who loved us so much. May we be enabled to serve the Lord with hearts full of love to Him who has done so much for us, and begin the New Song here "Unto Him who loved us and washed us in His own blood be praise and honour and glory for ever and ever." Amen.

III.

"I have loved thee with an everlasting love."—Jer. 31, 3.

THE prophet Jeremiah was complaining to God about his hard lot in life, and the mystery of Providence which he could not understand. God comforted him with these sweet, wonderful words: "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

God has revealed Himself in Creation. "The Heavens declare His glory, and the firmament sheweth forth His handiworks." We see wisdom, power and goodness made known in creation, which is but an Effect whose Cause is God. But Creation is not enough to satisfy the craving and longing of the soul. We must rise above creation to creation's God.

Also the mystery of Providence is very perplexing to the mind. Jacob thought that everything was against him, yet every turn of the wheel was bringing Jacob nearer Joseph. God will make all the hard things in Providence work together for our good. He brings us low to exalt us. He brings us into darkness that we may seek the light. "It was well for me that I was afflicted. Before I was afflicted, I went astray; but now I keep the commandments of God."

There were also wonderful revelations to the Old Testament patriarchs. Moses saw the bush burning in the wilderness, yet not consumed. This is a type of Israel in Egypt, of the Church in all ages, and of the individual Christian; burning with troubles, trials and temptations, but yet not consumed. Jacob's

ladder was also a wonderful revelation to him in the wilderness. He realised that God was near: "This is none other than the house of God, and the gate of Heaven." He may have thought that God was nowhere but in His Father's house, but now he had a wider horizon and a nearer vision of God. Like our gallant soldiers on the fields of France and Belgium in the time of the great cruel war.

But Creation and Providence are not enough. "God, who at sundry times and in divers manners, spake unto the Fathers by the prophets, hath in these latter days spoken unto us by His Son." The Old Testament Church got glimpses of Christ's glory; but the full blaze is only now, in New Testament times, in the person of Christ, "who is the brightness of the Father's glory, and the express image of His Person." Creation reveals His power and wisdom, Providence, His goodness and long-suffering mercy.

Jesus reveals the boundless love of God. God hath spoken words of love and joy to thrill the broken heart of Jeremiah. There was a great depth of love behind the sorrow and suffering which God had afflicted him with. It was all sent in love to try his faith and bring him nearer to God.

This love is ETERNAL. Before the stars began to shine, or the moon to give light, it dwelt in the heart of God. When we look on the past Eternity, our minds are lost, and when we consider the coming Eternity, our minds are equally lost. The mind begins to look back on itself; it cannot fathom it, or think it out. It has length, breadth and height which surpass all knowledge and understanding. This love was enough to quieten Jeremiah's broken heart. It has

set the thrill of joy across the boundless ages to come, and has set all the harps of the angels to sing the praises of God's redeeming love and power.

This love is a DRAWING love; "I have drawn thee." Love is the greatest force in the universe. The sun in the heavens draws all the other planets around it by the force of gravitation. In like manner does Christ, the Sun of Righteousness, draw us to God, to Heaven, to Eternal Life, by the wonderful power of His love, shining forth in His Person, sufferings and death. We are drawn from sin, self and the world, to find out all in God, by the power of His love. It was love that brought the prodigal son home to his father's house. The father's love won his heart, and he came home, drawn by the cords of love.

This love is UNCHANGEABLE; "the same yesterday and to-day and forever." Everything around us fades and decays, but God's love is an Eternal Evergreen. Could we imagine ourselves standing before the majestic Canadian Rocky Mountains, and see them melt from our view, we might indeed marvel at the upheaval which had taken place. That is not an impossible happening; "the mountains may depart, and the hills be removed"—"But, my loving kindness will not depart from thee, nor the covenant of my peace be disannulled."

God's great love is revealed in the person of our adorable Redeemer. He is God incarnate. The Word was made flesh and dwelt among us, and we beheld His glory, the glory of the Only Begotten of the Father, full of grace and truth. "Bright beams of His love shone forth."

The Eternal Person was made under the law, on our behalf. We came short in all things, and were

under the curse of the holy law of God. Christ humbled Himself, and obeyed the law and made it honourable by His perfect obedience, suffering and death on the cross. He gave full satisfaction to the law of God, by His perfect obedience on our behalf, paid all our debts, and set us free from the law. God's law and justice are more glorified by His obedience and suffering, than they would be by our eternal destruction in the place of woe.

The cross of Calvary is the great place where we see the fulness of God's Eternal Love, shining in richest effulgence; the meridian splendour of the Father's Love. Further, let us say with reverence, it could not go. He completed the great work of redemption and cried "It is finished." He opened up the gates of immortality and Eternal Life, for God's justice has been fully satisfied so that mercy, truth and grace come forth to us, consistent with inflexible justice. We see there God at His best, and man at his worst. Calvary has sent a thrill of love and joy down the coming ages of Eternity, for this love is higher than the heavens, and deeper than the deepest hell. How we should adore, love and serve God, with all our heart, soul and spirit, for such a wonderful revelation.

We are far off by nature, and need to be drawn nearer to God. "Draw me and I shall run after Thee." Sin has separated us from God. "Now, those who were afar off are brought nigh by the blood of Jesus Christ" into communion and fellowship with God, the fountain of life and immortality.

Nearer my God to Thee,
Nearer to Thee,
E'en though it be a cross
That raiseth me.

That Cross of love is a powerful drawing of the Soul. The Gospel is the power of God unto Salvation to as many as do believe. He draws by love and kindness, like the twin facets of the Kohinoor diamond. There is infinite love and kindness at the back of all the sorrows and suffering, by which we are visited in this world, whose purpose is to make us wise unto salvation.

We are drawn to "Repentance unto life," turning from every sin to God, with true contrition of heart, and endeavour after new obedience. "Without repentance there is no remission of sin. The cry of the penitent gives more joy in Heaven than the song of the angelic host around the throne. The Holy Spirit convinces of sin, of righteousness and of judgment to come. We never can be happy until we are delivered from the power, the love and dominion of sin, by the Cross of Christ. The law pounds the heart, but the Cross melts it. We are drawn by the grace of God, to turn from every sin with repentance. "I have heard Ephraim bemoaning himself; I will surely have mercy upon him."

We are drawn through repentance to reconciliation. Israel turned their back upon God and worshipped dumb idols. We must turn from all idols to God, the living God, crying out like Ephraim: "What have I any more to do with idols, for in thee the fatherless findeth mercy." For now God is in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and he has committed to us the world of reconciliation. The Father fell on his son's neck and kissed him. We are drawn to be united to Christ—we in Him, and He in us the hope of glory—bound to him with cords of love which can never be

broken; stronger than cords of steel. We are in Him, and He in us as our Life's salvation. What a glorious union! "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" None of these is able to separate us from the love of Jesus Christ our Lord. The first verse of Romans viii. says "no condemnation," the last verse, "no separation." His love is sweeter than honey from the honeycomb, and will endure forever. His love has length, breadth and height which can never be fathomed. It will take all Eternity to study this wonderful love of God.

So OUR affections must be set on God. We must love Him with all our soul and heart and mind and strength. All that the world can give will not satisfy us—nothing but God alone can. We have communion and fellowship with God here, like the disciples on the way to Emmaus. We too may say with them: "Did not our hearts burn within us while He spake to us by the way?" May it be said of us too that "they besought Him to abide with them, as it was toward evening."

IV.

"What shall it profit a man if he shall gain the whole world and lose his own soul?"—Mark. 8. 36.

THESE are among the most momentous words ever spoken. People were afraid of the cross in the time of Christ, afraid of men and of the judgment of their fellows, and "the fear of men bringeth a snare."

It is impossible for a man to gain the whole world. The more he gains it, the less he owns it, and the more he becomes its slave rather than its master. To gain the world is to lose one's soul.

(1) The ATTRACTIONS OF THE WORLD take away the heart and soul from the fountain of life. The lust of the flesh, the lust of the eye, and the pride of life, these take away the heart and soul from God. People are mad for pleasure nowadays, but such pleasure doesn't last, and cannot satisfy the heart, and the aspirations of the soul. One day a singer was on her way to the theatre, when she heard some little children singing:

Depth of mercy! Can it be
That gate was left ajar for me!

She went to the theatre and sang this beautiful hymn, then bade adieu forever to the house of pleasure. She had tasted the heavenly, and did no longer want the earthly. Her heart was won for the Saviour.

When Belshazzar saw the handwriting on the wall he trembled. "Tekel, thou art weighed in the balances, and art found wanting." That terrible night he lost his life and his soul in the midst of all the revelry and sin.

(2) Another thing that deceives the heart is the love of money, not money, per se, but the love of it. An old man who was very fond of money, kept it in a strong chest in a secret room with a spring trap-door. One day as he went in to worship his idol, the trap door shut on him, and it was years afterwards that his skeleton was found. He loved money and he lost his soul by it. Gold and silver do not satisfy the cravings of the soul for God, the living God. It is good enough as a servant, but it is a bad master. Croesus, the richest man who ever lived, said that no man could be sure of happiness here. It would be a poor bargain to sell one's soul for all the gold in the universe.

(3) Then LOVE OF FAME, POWER AND POSITION take away the heart from God. Alexander the Great conquered practically all the known world in his day, but he was not satisfied, and wept because there were no more worlds to conquer. Napoleon Bonaparte was in the same sad plight, when, with almost the whole world won by his power, he felt it all slip away from his grasp, and on the island of St Helena, the poor outcast died of a broken heart. The Kaiser is now virtually a prisoner in Holland, after all his cruel effort to gain the whole world; all his mad ambition come to a sad and lamentable end. Grief and sorrow and shame! The lives of these men give warning to all ambitious men to the end of time.

The soul of every man is lost already, far away from God. Without God and without hope in the world, the soul goes further and further away, until it is arrested and the great change comes, and we are turned back to God. "I will arise and go to my father." The prodigal was lost to his father till he

returned from the empty husks to the fulness of his father's house.

The soul is lost by the incurable disease of sin. "From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrefying sores." Christ is the great healer of the soul, who came to bind up the broken heart. No human arm or angelic power can save us but Jesus Christ, and Him crucified. We are suffering from the terrible disease of sin, which none but Christ can heal. We are like the men at Kinlochewe, some years ago, who drank poison. First they lost their eyesight next their consciousness, then their lives. But Christ came to save us from the poison of sin, by His own precious blood; like the Queen who sucked the poison from the wound in the King's hand and thus saved his life.

The lost soul is also condemned by the Holy Law of God; "The soul that sinneth, it shall die." Jesus Christ came under the law, on our behalf, able to deliver from the curse of the law, and gave us all the blessings of the New and Eternal covenant.

Man's soul was made in God's image, in knowledge, righteousness and holiness. But we lost this by the Fall; sin has ruined the soul. The imagination is stained by sin, and the reasoning faculty is depraved. We do not see things in the light of Eternity. St Paul deemed all things but loss for the excellency of the knowledge of Christ. And CONSCIENCE is stained by sin. The dark spots of sin can never be got rid of, but by faith in Christ Jesus our Lord. Nothing can make the red hand of a Lady Macbeth white, but the precious blood of atonement; and those dark spots will sink the soul in eternal suffering with-

out deliverance by Christ, who bore our sins in His own body on the tree.

The loss of the soul is very great when we consider its value, in the light of the great work of Jesus Christ, who came from Eternity to Time, to be the Man of Sorrows and acquainted with grief. "The Son of man has come to seek and to save that which was lost." In every pang that rent His heart, and in all the sorrows He endured, we see the value of immortal souls. He gave Himself willingly to satisfy the holy law of God, and His perfect obedience stands for the church of God. How did He value those lost souls? He set his face determinedly to go to Jerusalem, there to suffer, bleed and die on the tree, the cursed, painful death of the cross. The storms from Heaven, Earth and Hell fell on His beloved head. The rocks are rent, the earth shakes, and we hear the bitter cry: "My God, my God, why hast Thou forsaken me?" And justice is fully satisfied by the great and wonderful sacrifice of Jesus Christ for us. Then the last wonderful cry of victory is heard: "It is finished;" the greatest cry ever heard in God's universe, and in this world of sin and sorrow. The way into the holiest of all is now opened; the golden gates of immortality and Eternal Life stand ajar. The Heavens rejoice and Hell trembles!

Further, the soul is Eternal; we are to live forever and ever. All the things of Time pale when we consider Eternity. Suppose that we were to pass a million of years for every star in the heavens, or every grain of sand on the shore, or for every leaf in the forest, we could not exhaust Eternity; it is boundless, fathomless, beyond the computation of men and of angels. How long art thou, Eternity? But the im-

portant question is for us, "Where wilt thou spend Eternity?" The loss of the soul cannot be made up forever. We may lose riches and get more money; lose health and get it restored again, but if we lose our souls, the die is cast forever.

So the loss of the soul means the loss of God, hope, life and all the blessings of the gospel of Christ. We lose heaven, that home not made with hands. The foolish virgins came to the door when it was too late. They could not enter in for the door was shut. They may cry out "Open, open to us," but the door is eternally shut by the very hand that opened it: So, too late, they lose heaven, because there is no oil in their vessels; while outside there is weeping and wailing and gnashing of teeth; Eternal darkness and despair, without God and without hope forever. That barring of the door means to be left to reap the evil of our doings in the future world. It teaches us that we should seek the Lord with all our heart and soul and strength, for NOW is the accepted time, and now is the day of salvation. To-morrow may be too late.

Christ is now near, knocking at the door of our hearts, and His head is wet with the dew of the night. May we be enabled to close with Him as all our Salvation, and all our desire. Him that cometh unto Him, He will in nowise cast out. To lose the soul is to lose that communion and fellowship with God and Christ in heaven, forever. What a loss! What an Eternity to face; to look back and remember all the times Christ knocked at the door of our hearts, but we shut him out by our unbelief and hardness of heart. People will reap in Eternity what they have been sowing in Time. "He that soweth of the flesh, shall, of the flesh, reap corruption, but he that soweth of the spirit, shall of the spirit reap Life Everlasting."

Memory will play a great part in the loss of one's soul. "Sorrow's crown of sorrows is remembering happier things." To be going further and further away from God during Eternity is a most solemn and awful thought. There will be no more change. "He that is filthy, let him be filthy still." God in His rich mercy has done for us all that could be done, so if we come short, the fault lies at our own doors.

V.

"Behold he prayeth."—Act. ~~17~~ 14: 9, 11.

PRAYER moves the hand that moves the Universe."

Saint Paul was on his way to Damascus when the light from heaven shone upon him. He saw himself now in the true light of heaven. He thought he was all right when he was all wrong. He was now condemned by the Holy law of God.

A young girl in Easter Ross was taught by her minister a short prayer when going to the Assembly. "Show me myself." When back from the Assembly he found the girl in a great state with concern about her soul. He then taught her another prayer, "Show me thyself." Sin and the antidote. She soon found peace, rest, and joy by resting on Jesus Christ as all her salvation and all her desire. Sin must be seen in its true colours ere we turn to God.

Saint Paul heard a cry. "Saul, Saul, why persecutest thou Me." "It is hard for thee to kick against the pricks." The oxen kicked backward as they were goaded by iron spikes. So Paul was quenching the strivings of God's Holy Spirit. If God's Holy Spirit ceases to strive with us, though we have all the Ministers in the world, we cannot be saved. Saint Paul was not disobedient to the heavenly vision. He is now on his knees before High Heaven. What a glorious trophy of God's redeeming love and power.

He began to pray in real earnest. He was at grips with God seeking mercy, confessing his sin and sinfulness with due contrition of heart and soul.

Prayer is EMPTINESS COMING TO THE FULNESS OF GOD IN CHRIST.

He was emptied of his own self righteousness that he might come to the fulness laid up in Jesus Christ as the only Saviour. There is a fulness of merit, peace pardon and grace to be found in Jesus, infinite, eternal fulness of grace and truth. Paul was emptied of his own that he might come to the fountain of salvation.

(2) Prayer means WEAKNESS LAYING HOLD OF THE POWER OF GOD, like Jacob when he wrestled with the Angel at Bethel. "I will not let thee go unless thou bless me."

We must lay fast hold on Eternal life.

Prayer of Faith. We believe that God will answer our prayer. His ear is open to the cry of the poor and needy. He will answer the prayer that comes from a true and sincere heart.

When a vessel is in danger, an S.O.S. is sent off at once for immediate relief. Paul must now have realised the dangerous state of his soul, so the wireless laid hold of Heaven and brought relief.

It was an earnest prayer. He prayed many a formal before at the street corners. He was most earnest for the salvation of his soul with intense importunity, had a burning desire as he pleaded with God for salvation.

When Luther visited Melancthon, as he lay at death's door, Luther prayed so earnestly with faith that the Spirit of Melancthon came back and he was spared for the great work of the reformation in Europe.

Monica, the mother of Augustine, pleaded and prayed so earnestly till the Lord graciously granted

her the salvation of her beloved son who became such a great light in the Church.

He sought one thing not many things, not gold or silver or precious stones. This one thing is greater than all the fabric of Creation. Suppose all the stars came down as pearls or precious stones it would be as nothing to the salvation of the soul "One thing thou lackest." "One thing I do." Paul said, "One thing I of the Lord desired." His heart and soul was now concentrated on Christ for deliverance.

Prayer of Faith. Faith lays hold on God in the promise. All the promises are yea and Amen in Christ Jesus. Faith comes with an empty hand to the fulness of Christ, saying like Jacob, "I will not let thee go except thou bless me." The river of God's fulness is overflowing and the Apostle now came with his emptiness to the infinite fountain for pardon, peace, joy and full salvation.

A missionary in Africa was dying of thirst beside the Zambezi but the monkeys and birds made such a noise in the trees they could not see the river. Hagar also died in the desert with the fountain near hand. In this way Satan and the world blind our eyes to keep us away from the fountain of Life, Christ Jesus.

When the answer comes how great is the joy. His prayer was now in the Name of Jesus of Nazareth. Before he did all he could against the Name of Jesus. Now he sees every thing in this glorious Name. All the fulness of time and eternity centring in His glorious Person. His Name has all merit and worthiness. He releases the prisoners and raises the poor from the dunghill.

Not only the name but the blood of Christ was his plea at the throne of grace. The blood is on the

mercy seat and opened up the gates of immortality and eternal life. The blood cleanses from all sin. Paul was well versed in the Old Testament ritual, the fifty-third chapter of Isaiah and other parts. He now realised his great need of being washed in the blood of the Lamb of God that taketh away the sin of the world, "Wash Thou me and then I shall be whiter than the snow." A washerwoman did not want to see the Missionary who was going abroad. She came out to bid him goodbye. He quoted "Wash Thou me and then I shall be whiter than the snow." He was preaching in a certain district after he came back. This same woman came up and said "Don't you know me, that verse you quoted saved my soul and I am now a new creature."

He wanted pardon, peace and reconciliation. His sins were red like scarlet and crimson but with God there is rich mercy and grace. He will put our sin as far from us as east is from the west, which will never meet. He will put them into the depths of the sea from which they will never emerge. "Oh happy day . . . when Jesus washed my sins away."

The heavens opened above him and the Holy Spirit came upon him. He had a glorious vision of Jesus Christ, was reconciled to God through Him. A real red-letter day in his experience that he would never forget. The holy Spirit fitted and prepared him to be an Ambassador of the Cross to Jews and Gentiles all over the world.

Elijah prayed on the top of Carmel. The Lord heard and sent down showers from heaven after the great drought of three years and six months. Joshua prayed and the sun stood in the heavens till Israel had

great victory. Daniel prayed in the Den and the Lord shut the mouths of the lions and Daniel was miraculously delivered. The Church prayed and Peter was taken out of prison by miracle; the door of the prison was opened by the Angel. Before Pentecost the disciples prayed in the Upper Chamber and the Holy Spirit came down in mighty power and converted three thousand as Peter was preaching: the birthday of the New Testament Church. Let us lay hold of the arm of the Lord in prayer and He has promised to do more than we can ask or think. His ear is ever open to the poor and needy. "While they are speaking I will hear."

The Angels in heaven looked down on Saint Paul, the chief of sinners, pleading on his knees the riches of God's mercy and love. His eyes were opened and he saw the King in His beauty and his life was transformed for time and eternity by the wondrous vision.

VI.

Strive to enter in at the straight gate.—Luke 13. 24.

WHEN man sinned the door of heaven was shut and man was unable to come near to God, the Cherubim's flaming sword keeping man back from the tree of life.

Christmas Evans has a beautiful illustration on this point. He compared this world to a great hospital, people were dying inside, Mercy stood outside weeping. "Why don't you go in to help the dying." "Oh I can't" Mercy exclaims. "See the flaming sword that bars my entrance."

Then a glorious person comes on the scene and says "I will come to rescue in the fulness of time."

He gave the promise to the old Testament Prophets till the fulness of time had come. Four thousand years after we see one go up the hill of Calvary with a heavy Cross on his shoulders. Some one asked "Why have you come." He replied "I have come to open the door of mercy and heaven to the Chief of Sinners."

We were debarred by the Holy law of God from entering Heaven. Christ gave perfect obedience, to the holy law of God that we dishonoured, by His perfect obedience, suffering and death. He exalted the law and made it honourable, and the Lord is well pleased for his righteousness sake. He is become the end of the Law for righteousness, to every one that believeth.

In Gethesemane He took the bitter cup and drank it and threw it empty on the rocks of Golgotha.

He set his face as a flint going to Jerusalem where He was to suffer and die. There he gave perfect satisfaction to God's inflexible justice for all His people. When He cried out "It is finished" the veil of the temple was rent from top to bottom, the earth reeled and the sun was darkened when Christ endured the Cross on our behalf. All that was needed for our salvation was endured by Jesus Christ. "We are redeemed not with silver and gold but with the precious blood of Jesus Christ." He spared not His only begotten son but freely gave Him up for us all.

He opened up the door of the grave, the women went to the grave saying "Who will roll away the stone from the door of the sepulchre." No human or angelic hand could do this. Christ rose by the power of His Godhead. We rose in Him all His people, we are members of His flesh and of His bones. "Life is real, life is earnest, and the grave is not its goal. Dust thou art to dust returneth was not spoken of the soul."

Not only so but He entered heaven on our behalf, Our Great Representative before the throne. He ever liveth to make intercession for us. Our names are written on the palms of His hands in the chambers of eternal rest and beauty beyond time. There is a door opened in heaven. Millions have gone in and more are coming. We must make haste ere the door is shut. A story is given about a man who came to the door of heaven and wanted admittance, and was refused. He had a vision of a man having the prints of the nails in his hands, also saw the black roll of his sins, but the man with the nail prints put the blood on the black

spots and then he was ushered into the city of gold. It is only through the blood of the Cross that we can enter into eternal rest.

• Christ is the only door.

In the glory of His Person like Jacob's ladder. He is the only door and all else is hard wall. It is now an open door. He (Christ) keeps it open by the power of His intercession.

We must strive in prayer. Prayer moves the hand that moves the Universe. We must not cease till we get the blessing, saying like Jacob, "I will not let thee go except thou bless me."

Monica, the mother of Augustine, prayed on in faith till he was converted and became one of the greatest men in the Church.

We must strive to repent and turn to God, with repentance not to be repented of due contrition of heart. One asked, "When will I repent, a night before I die?" Then He remarked, "Death may come any time. It must be done now."

God hears the cry of the true penitent which is more pleasing than the angelic song around the throne. "I have heard Ephraim bemoaning himself I will assuredly have mercy on him." The rich man in the parable thought he had many things for many years, but the flash came from heaven. "This night thy soul shall be required of thee."

We must strive, notwithstanding all that sin, the devil, and the world do against us, to keep us back from entering in ere the golden gates are for ever shut. Many will want in when it is too late. When Noah

shut the door of the ark the old world wished to enter in but could not, the door was shut. They were too late.

The door of hope will be as Dante said "All hope abandon; ye who enter here." It is terrible to be left in the Dungeons of despair during the ages of eternity.

No sympathy for those outside. Now they weep over their lost condition but now no Minister will console any longer. No sympathy from earth or heaven. The worst cases of suffering here are assuaged by kindness and sympathy, but now that is at an end.

God's Love.

How awful to be left outside the golden circle of the love of the Father, Son and Spirit. No outflow from the fountain of God's love can reach those who are outside. They will knock when it is too late. The door will never be opened. Solemn thought.

All things are now fixed for eternity. It will be shut at death. Sin is the sting of death. No repentance beyond the grave. It will be shut when God's Spirit ceases to strive with us. Suppose we have all the ministers in the world pleading with us, without the strivings of God's Holy Spirit we cannot be saved.

Let us enter now while Christ is on the Mercy Seat.

Once a lady had an intricate law case and went to give her case to a very noted advocate. His reply was "You are now too late. I am not an advocate now. I am a judge." He who now pleads to-day will be Judge to-morrow. We must put our souls wholly in His hands and all will be well. Amen.

VII.

Take heed that ye refuse not Him that speaketh. Heb. 1. 25.

GOD has spoken in divers ways to the Old Testament Church by prophets and priests, but now speaketh by His Son from heaven, the brightness of the Father's glory and the express image of His person. God manifest in the flesh. The Old Testament economy was glorious but the New Testament excelleth in glory. God speaks in creation. The heavens declare His glory and the firmament His handywork. The wisdom and power of God shines forth in Creation. God speaks to us in providence. He is in us, around us and for us, moving in a way we know not. But a clearer and fuller revelation is needed and that is given in the Person of Jesus Christ.

Moses was enough to reveal the law from Sinai with its threatenings and terrors but Jesus makes known the Infinite love of heaven higher than the heavens and deeper than the depths.

Who speaks? It is the Son of God who revealed the Father to men and angels. He is the Heir of all things; all things on earth and heaven. The Father loveth the son and has given all things into His hand. Pharoah gave all things to Joseph the Prime Minister of Egypt, and told the Israelites to go to Joseph for help and aid. So God the Father tells all poor to go to Christ, in whom centres every blessing for time and for eternity. He has infinite resources and boundless riches.

Jesus spoke about the glory of the Father's love, that love that will never die Creation and providence

could not make known this love. The world was cold and dark till Jesus came to reveal the Love of Heaven for the lost, the poor and needy. Love filling and thrilling the hearts and souls of men by its greatness, splendour and unspeakable glory.

Jesus spoke of the future World. He opened up the Golden gates of immortality and revealed a better country, that is, an heavenly. The present world is passing but the life to come will be full of glory, honour, immortality and eternal bliss.

"In my Father's house are many mansions, I go to prepare a place for you."

Jesus spoke about the value of the soul. "What shall it profit a man though he gain all the world and lose his own soul." The soul is more valuable than all the world. A little boy going abroad tossed a diamond up in the "AIR" to amuse himself and it fell not into his hand but into the sea. He lost the diamond. His heart was broken.

Christ put the soul on one hand and the world on the other and found out that the soul was infinitely more valuable than all the world.

Millions of worlds would not buy one soul. The value of the soul is the precious BLOOD of Jesus Christ on the Cross.

Christ also spoke about eternity. We cannot grasp the awful thought or think it out. We are all travelling to eternity. Suppose we pass a million of years for every grain of sand on the shore and for every star in heaven and for all the leaves of the forest it would not exhaust eternity or make it less, how solemn awful is the very thought.

He spoke about the great judgment day when all will have to stand at the Judgment Seat of Christ and give an account of all the deeds done in the body. There will be great weeping and wailing at the separation from God for ever. No one ever spoke about this with such tremendous power and emphasis as Jesus Christ.

He also revealed about the desert of sin and gave us a visual glimpse of the rich man who would not get one drop of cold water to cool his tongue. He wanted salvation when it was too late. Remembrance was like a bolt from heaven. He would not mind the benefits he had in time to bring him to repentance but he is now reaping what he had sown. There will be no change now. He that is holy let him be holy still. No change during the ages of eternity.

This should stir us up to seek the Lord while He is to be found. Now is the day of salvation, to-morrow may be too late. Refuse Him as a Priest. The priests offered up sacrifices, and made intercession.

Christ willingly gave Himself for us, gave perfect obedience to the holy law of God and made it honourable. The law was glorious written on Adam's heart, glorious as it was given from Sinai, but never so glorious as when Jesus Christ as our substitute and surety came under the law in our room and stead.

Also on the Cross he made an end of sin and brought in eternal righteousness for us. The words from the Cross reveal the heart of God toward lost humanity, the great and final word of heaven. The Earth trembled and the rocks rent and the way into the holiest of all was opened by the Cross.

He speaks from the Cross "Father forgive them for they know not what they do." There was dark-

ness over the world. The sun could not face such an awful tragedy as the death of our Adorable Redeemer. The one thief believed and went to heaven, he heard the Voice and accepted. The other rejected and went down in darkness. So near yet so far.

"To-day thou shalt be with me in Paradise." What a glorious assurance at the eleventh hour. What a trophy of God's redeeming love and mercy.

We must not refuse Him as King.

Pilate took Jesus out crowned with thorns, and said to the Jews "What will I do with Jesus who is called Christ?" And they all cried out "Away with Him, away with Him. Crucify Him."

They refused the Christ of History and of God. They refused Him who spoke to them in such a kind good way, *FULL OF LOVE*. We must either accept or reject; there is no middle course. "He that is not for me is against me." Every unconverted sinner refuses the Son of God.

We must seek to accept Him as our Saviour, Prophet, Priest and King. "Now is the day of salvation." We must take the greatest care not to refuse. None other can save us from *SIN* and make us heirs of Eternal Life. How terrible to face eternity rejecting Christ and hear the Judge giving out the last sentence on those who refused Him in this world. We refuse by hardness of heart like Pharaoh and the Old Testament people in the time of the flood. The fallen Angels did not escape. They are in chains of darkness waiting judgment. Sodom and Gomorrah did not escape. Let us flee to the City of Refuge.

Christ wept over Jerusalem. They were losing their opportunity. He gave them his tears, they

trampled on His blood. But even the tears of Jesus would not save. He is entreating us now to come and be reconciled by His Tears, wounds and Cross, and have eternal life. "Now is the day of Salvation."

May we be enabled to accept Christ as all our salvation and all our desire, and find all our well springs in Him, for time and for eternity. "I will arise and go to Jesus, He will embrace me in His arms. In His arms are ten thousand charms.

VII.

Draw me, we will run after thee. Song 1, 4.

✓ THIS is a short but very comprehensive prayer,
“Prayer moves the hand that moves the universe.”

The Church here wants to be brought near to God. She felt at a distance from her Beloved. God is near everywhere by His presence and power, but She felt her heart cold and wanted to know more of the love of Christ which passes all knowledge. She is not able to go forward unless drawn. We are not able to move in the path of Christian virtue and activity unless we are drawn by the Spirit and love of Jesus Christ. She experiences her own weakness and inability to walk in the ways of God unless drawn by the power and love of Her Beloved. It is a prayer of faith. If he draws we are sure to move on. He has an arm that is full of power. The Mountains of Bether come between her and the Beloved but He came over the mountains of sin and guilt in answer to believing prayer.

“Run after Thee.”

When the beauty and excellency of Christ is seen She is drawn. What is thy beloved more than another? The world sees no beauty in Christ. “My Beloved is as one among ten thousand, His head is as fine Gold, no alloy.” She cannot praise Him enough, but sums Him up in one mighty phrase: “He is altogether lovely.”

We will run after Thee, not after the things of time and sense. They run for the Crown of Life that

will never fade away. In the "Olympic Games," they ran for a Crown of leaves that would soon fade, but the believer runs for the Crown that will never fade. "Be thou faithful unto death and I will give thee the Crown of Life." Christ took the Crown of thorns and gives us an Eternal Crown of Beauty, Honour and Immortality.

He brings the Church into the Chamber of repentance. On the Day of Pentecost there were three thousand in this Chamber. They turned from sin to holiness, from darkness to light, "I have heard Ephraim bemoaning himself, I will assuredly have mercy upon him." Augustine used to say: "Convert me, but not now." He did not want to trouble about repentance. "They shall look on Him whom they have pierced and mourn."

He brings His Church into the Marriage Chamber where the believer is united to Christ in an eternal union that will never be broken. "My Beloved is mine and I am His. He feedeth among the Lillies. Till the day break and the shadows flee away. Christ gave himself for us, and the beloved through grace, has given her heart to Christ for time and for eternity."

He brings the Church to be covered with the righteousness of Christ that will dazzle like the sun during the ages of Eternity. Not one spot or wrinkle or any such thing. The adamic robe was beautiful and the Angelic, but the righteousness of Christ is the golden robe in which we can appear before the King and be accepted of Him in garments not our own but imparted to us by faith alone. He clothes with the garments of Salvation. She shall be brought before the King in garments of needlework

of wrought gold. Wrought gold is more precious than ordinary. Nothing is more precious to God than the perfect righteousness of Jesus Christ, the only covering for sinners.

The King brings his bride into Communion and fellowship with Himself. This fellowship is a foretaste of heaven. Did not our hearts burn within us while He spake to us by the way and opened to us the Scriptures. The Unseen Presence is with His people till the end of time. On the Mountain top, by the sea, on the road, wherever we are, He touches our hearts by His love and presence. "He brought me into the banqueting house and His banner over me was love." This is a preparation for the eternal communion in heaven above.

He will take us to the chamber of death but He has promised to be with us here. He has put light in this dark Chamber. Even passing through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and staff comfort me. He disarmed death of its sting and discovered to us the victory over the grave.

Finally, He will bring the bride to the home not made with hands, eternal in the heavens, when she will see the Beloved in His beauty and be like Him. We shall see Him as He is, not as He was, but as He is now glorified in Heaven. Not a cloud to come between us and the face of Christ.

No more sorrow. Sorrow and sighing will flee away and there will be no parting. What a home and what a glorious Saviour. We shall sing the praises of God's redeeming love on harps of gold during the ages of eternity.

He draws the affections.

We love Him because He first loved us. Whom have I in the Heavens but Thee, and on the earth there is none I desire besides thee. As the sun is the central orb, Christ will be the great centre of eternity like the sun giving light, peace and joy to all who surround the Throne of the Lamb.

He draws the will. We are made willing to follow Jesus Christ with full purpose of heart.

He draws the young early. "Those who seek me early shall find me. Let us plead with others to come. The prayer is in the singular, the answer in the plural. We must try and join other petitioners, like Moses to Hobab: "Come thou with us and we will do thee good for God has spoken good concerning Israel."

IX.

Come, for everything is now ready. Matthew 22, 5.

THIS is one of the great invitations of the Bible. The Gospel is a feast of fat things full of marrow. A Marriage feast of the Father for his Son, God always invites when things are ready. The Garden of Eden was ready before Adam was created and put into it to keep and dress it. The Ark was ready before God said to Noah, "Come thou and thy family with me into the Ark."

Every thing was not ready till Jesus became incarnate, suffered and died on the cross and cried out: "It is finished." Every thing was then ready. He satisfied the holy law of God and gave full satisfaction to justice by His obedience, sufferings and death for all His people. In proof of this, He rose triumphant from the grave and ascended to heaven on our behalf. We lost everything in Adam, but all is restored to us through Jesus Christ.

WE NEED everything. We are guilty, poor and needy but free forgiveness is prepared for us as soon as we come and accept Christ as our Saviour, in whom we have forgiveness of sin according to the riches of His grace. Free pardon through the blood of Christ, pardon in complete accordance with the justice of God. Christ paid the debt and sets us free, when we come to the feast and accept Him as all our Salvation and all our desire. "Happy day, when Jesus washed our sins away."

Everything is ready for uniting our souls to Jesus Christ in an eternal union that will never be broken

We are cut off the Old Adam and united to Jesus Christ, the Second Adam. We are in Him and He in us as the only hope of glory. Every other union among men will be broken, but this will endure for ever. "A union of aith and love, stronger than hooks of steel." We are in Him as the branch in the vine to bloom forever. Like a tree planted that will bloom evermore.

What a feast to know that Christ dwells in our hearts as the hope of glory. "He that hath the Son hath life, but he that hath not the Son, hath not life."

The feast is for love. The love of God is now revealed ready to flow into our hearts, to make us as happy as the Angels of heaven. It is an eternal ocean that can never be fathomed, like a mighty river that will run on for ever, and like the sun that will dazzle and brighten up the ages to come by its lustre, glory and excellency. It flows out so full in the feast of the Gospel and free to all, to come and know the redeeming love of God in Christ by the great sufferings of our adorable Redeemer on our behalf. The half can never be told. It is sweeter than honey from the honey-comb. It could go no further and is now as near as the air we breathe, so we must taste and see that God is good and that His mercy and grace endureth for ever. Love will never die, immortal bliss!

I.—THE FATHER is ready. As soon as the Prodigal came back the Father fell on his neck and kissed him. He was ready and waiting for the Son to come back. So God the Great Father of our spirits is ready to receive us into His great heart of Love and be reunited. God is in Christ reconciling a sinful world unto Himself, not imputing their tres-

passes unto them, and he has given us the word of reconciliation. A Mother on her deathbed reconciled the Father and Son before she passed away. The Father's love is unspeakable and He wants us to come to the feast of reconciliation. Baxter said: "I will tell it to the beasts of the field": the happy day when he was reconciled to God through Jesus Christ. We must come and be reconciled.

II.—CHRIST is ready. The feast is for Him. He knocks at the door of our hearts wanting to come in and He will take the feast along with Him; He knocks by His blood, Crown of thorns and pierced hands, and all that He endured on our behalf by His perfect obedience, sufferings and death. He drank the bitter cup and gives us the cup of blessing and salvation.

III.—THE HOLY SPIRIT is ready. He convinces of sin, righteousness and judgment to come. He makes known to us our lost and undone condition that we may come to Christ. He moves the affections and renews the will that we may come and partake of the great preparation of God's redeeming love, mercy and grace.

He is striving with us daily to lead us to repentance but if we refuse Him there is no other way of salvation. Every solemn thought about our soul's destiny and eternity is given by the promptings of the Blessed Holy Spirit. The Holy Spirit wants decision. "To-day if ye hear His voice harden not your hearts as in the day of temptation in the wilderness." There is no sin more provoking to God than to be quenching the Blessed and Holy Spirit. When He ceased to strive with the Old World the flood came.

IV.—Also THE ANGELS OF HEAVEN are ready. They rejoice over every soul that comes to the feast and receives salvation. There is joy in heaven over one sinner repenting. We are more to the angels than we can well understand. They took Lot and his wife by the hand and warned them to flee from the doom of the Cities of the plain.

V.—Also the WELLS OF SALVATION are ready. With joy shall ye draw water out of the wells of salvation. Reading, meditating, prayer and Communion with God.

VI.—Also HEAVEN is ready. Christ opened up the golden gates of the City of Light. We are now surrounded with a great company of witnesses who look down to see if we are making the great decision for eternity. "Will the circle be unbroken in the homeland above."

They made light of the great feast and invitation to come. They refused to come and made excuses. They made light of their souls salvation. "What shall it profit a man though he gain all the world and lose his own soul?" They made light of Christ who is the bridegroom and for whom the feast was made. They took their sins and Crucified Christ. They were blinded and hardened by sin. They made light of heaven the eternal home of the redeemed, where is fulness of happiness and glory, and made light of hell. The rich man will not have one drop to cool his tongue. Let us come ere it be too late; the door is open now. Now is the day of salvation. The world and the amusements of sin came between them and the rich eternal provision of God's mercy and grace in Christ Jesus. May the Lord enable us to come and have eternal life.

X.

Behold I stand at the door and knock. Rev. 3, 20

THESE are very beautiful and pathetic words of our ascended Lord.

It is part of the Message given to the Church of the Laodiceans.

This church was getting lukewarm re the great concerns of eternity. She imagined she was rich and increased with goods and had need of nothing. Christ says she is poor, miserable, blind and naked. Notwithstanding all this the Saviour stands outside ready to come in to save and bless.

This is the "Behold" of wonder. The Church is poor, but Christ has all wealth to enrich her, a ring on the hand, shoes on the feet, a crown on the head, and the white garments to make her beautiful and comely. Christ is outside and the world inside, the buyers and sellers which Christ found in the temple.

Christ has eyesalve to open the eyes to let her see the riches of heaven that He has to beautify, and adorn the soul and make her meet for the inheritance of the saints in light. He will give grace and glory.

The door is the inlet to the soul. He wants to come into our hearts and dwell in us as the Hope of Glory. He is able to remove all the idols that bar his entrance and are apt to destroy the Soul. All the idols will fall down before Him as they did in the case of Baal in the Old Testament. The heart is shut by sin, spiritual coldness and indifference.

He knocks at the door of the will. One of the darkest sayings of the Bible is, "Ye will not come unto me that ye might have life."

The will is chained by sin but Christ is able to make us willing in the day of power to surrender our heart and love. He has the golden key to unlock the door. He makes the soul willing, when the beauty and willingness of the Saviour to save unto the uttermost dawns upon the sinner.

"Where there is a will there is a way." He prevents the willing that they may not will in vain.

He knocks at the door of the affections. Christ demands our love. "Simon son of Jonah lovest thou Me?" He is the only person who can satisfy all the desires and aspirations of the soul. "We love Him because He first loved us." He is now waiting to pour His great wonderful love into our hearts and destroy the power of sin; He brings with Him the sweet smelling ointment which is better than wine.

Our happiness depends on our loving God with all our heart, soul, mind and strength.

He knocks by His word, by the great and precious promises of the word. The word is the sword of the spirit and brings conviction of sin, righteousness and judgment to come till we cry out "What shall we do to be saved?" like the three thousand on the day of Pentecost, and Saul on the way to Damascus, when he was arrested by the Risen Christ and was enabled to make the full surrender to the Heavenly Vision.

He knocks by providence. He sends hard dealings to turn us to Himself by afflictions, sorrows

and trials. A lady in Glasgow lost her eyesight and six of the family before she turned to the Lord. "When I lost my brother," said godly MacCheyne, "I began to seek the brother that will never die." Jacob in his distress exclaimed "Joseph is not, and ye will take Benjamin away, all these things are against me;" whereas every turn of the wheel was taking Jacob nearer his beloved Joseph.

Also Christ knocks by His blessed and Holy Spirit, to make the word and providence effectual to salvation. The word and providence are not enough without the Holy Spirit to convince and convert the soul. He moves the heart and soul in a mysterious way, and enables one to embrace Jesus Christ as He is freely offered in the gospel, as Prophet, Priest and King. There is great danger in hardening our hearts against the striving of God's Holy Spirit.

If any one hear His Voice and open the door He will come in and sup with him. Communion and fellowship. He invites us to Him and receive all the blessings of the eternal Covenant: pardon, love, peace and friendship. Man is a free agent and the Saviour will not force the door. All our sins are freely forgiven, put behind His back and in the depths of the sea. They will never rise in judgment against us, they are for ever blotted out. "Happy day, Happy day when Jesus washed my sins away."

The love of God is poured into our hearts by the Holy Spirit. This is the New Wine of the Kingdom which will never get old. It is sweeter than honey from the honeycomb. "Did not our hearts burn within us and He spoke to us by the way?" This fire will never go out. We must keep up the fire of devotion, love and sacrifice till we reach the home

above and see Him as He is. We then will know more of that love that conquers all, deeper than the depths and higher than the heavens. "Oh 'twas love, 'twas wonderful love . . . that brought my Saviour from above to die on Calvary."

Also He brings Communion and fellowship, the beginning of eternal joy. We in Him and He in us the Hope of glory. He fills the heart with joy unspeakable and full of glory.

In the great picture by the artist, Christ appears with the lantern in one hand and the other to unlatch the door.

Some years ago the Prince of Wales knocked at a shepherd's house near Oban. The people did not open the door. They missed the Royal guest, their hearts were broken with remorse.

The door is barred by sin, selfishness, hardness, ignorance and indifference. The last knock will come. He will not stand always unless we open. If we shut the door now the door of heaven will be shut against us at last.

May the Lord open our eyes to see the danger and be enabled to embrace Him, have the ring on our hands and the best robe, ere it be too late.

XI.

The Unsearchable Riches of Christ. Ephesians, 3, 8.

WE have here one of the great themes of the Bible. On the way to Damascus, Saul had a vision of Jesus Christ. This vision made all earthly things small. He had a vision of the glory of God in the face of Jesus Christ. He became poor in his own estimation, but had living faith in a living Saviour.

His riches revealed in Creation. It is through Christ that all things in heaven and earth have been created. All the fabric of Creation shows for the unsearchable riches of His power and wisdom. He has created all things and upholdeth all things by the right hand of His power.

Paul was humbled by the glory of the Saviour and called himself the least of all Saints. Augustine said the first, second and third step in religion was humility.

The Apostle calls himself the least of all Saints because he persecuted the Church of Christ. His hands were red with the blood of the Saints. He was killing and putting them to prison.

We may now mention a few of the things that make up the great riches of our adorable Saviour. What He is in Himself, and, next, what He is able to give to poor, perishing sinners.

The glory of His person. He is the great representative of God the Father to men and angels in heaven.

He is the brightness of the Father's glory and the express image of His Person. He that hath seen Me hath seen the Father. Weakness and strength, time and eternity centre in Him. All the fulness of the Godhead. On the Mount of transfiguration they saw His glory as the glory of the only begotten of the Father full of grace and truth. Bright rays of the glory of the Godhead shone forth through the manhood of Christ. His face was like the sun and His raiment white as snow, and the voice of the Father said "This is my beloved son in whom I am well pleased." They had a vivid glimpse of heaven and eternity shining out on "Mount Tabor" in the transfiguration of the Person of Christ.

The glorious life of Christ reveals His great unsearchable riches. He became poor that we might be made heirs of God and joint heirs with Christ, the heir of all things. The father loveth the son and He has given all things into His hands. All things in time and all things in eternity. He became a man of sorrows and acquainted with grief; every tear He shed and every agony his heart endured was for our salvation revealing his wonderful sympathy with us in all our sorrows and trials.

He gave full and perfect obedience to the Law of God. The law required purity of heart, perfect obedience and full satisfaction for sin. These weary days of suffering and trials were for us, to save us from going down to the pit. He gave full satisfaction to God's inflexible justice by His sacrificial death on the Cross. When He cried out "It is finished," and the veil of the temple was opened (rent) from top to bottom to show that the way into the holiest of all was now opened by the death of Christ.

There is unspeakable riches of merit in the blood that cleanses our dark stains of sin. Though our sins be as scarlet they shall be white as snow, though they be like crimson they shall be as wool. There is enough merit in the blood of Christ to wash away the sin of a million of worlds.

He has infinite riches of love. Love higher than the heavens and deeper than the depths. Love that conquers all and will never die. "He loved us with an everlasting love and draws us with loving kindness." He draws us to Himself to be holy and happy during the ages of eternity. Love that will never change. "The mountains may depart and the hills be removed, but His loving kindness will not depart from us nor the covenant of his peace be disannulled."

It is sweeter than honey from the honey comb. Oh taste and see that God is good.

I.—RICHES OF MERIT.

He will abundantly pardon. He will put our sins from us as far as east is from the west. He rose from the dead because the great work was finished and accepted by the Father. As some one said, "He died that we might secure the legacy, and He now lives that it may not fall into the hands of the lawyers." The grave is now empty. "Jesus rose for our justification," we rose in Him. He is the resurrection and the life. He that believeth on Him shall never die.

He is now gone to heaven there to plead on our behalf. On the Cross he said "Father forgive them, they know not what they do." He is now making

intercession for us in heaven above. Our names are written on the palms of His hands and can never be erased. We shall be like Him for we "shall see Him as He is." For His sake He will pull the prisoners out of the pit where there is no water.

II.—RICHES OF RIGHTEOUSNESS.

We are clothed with the righteousness of Jesus Christ. He brought in an eternal righteousness by His obedience, sufferings and death. The best robe was put on the prodigal son when he came home to his Father, so Jesus Christ covers our souls with the best robe, that will dazzle like the sun during the ages of eternity. What a glorious robe, without spot, wrinkle or any such thing!

St John in Patmos had a glimpse of heaven and exclaimed, "Who are these and from thence came they?" "These are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

An eternity of beauty, glory and immortality. The Lamb who is in the midst of the throne shall feed them and lead them to fountains of living waters and God shall wipe all tears from their eyes. The sun shall no more go down nor the moon to give light but God shall be their eternal light and the days of their sorrow shall be for ever ended.

Angels, Prophets and Apostles are not able to make known or to declare the Unsearchable Riches of Our Blessed and Adorable Redeemer. It is infinite, eternal, unchangeable. Eternity is too short for the praises of God's redeeming Love and Mercy revealed in the Great Unspeakable Gift of Christ Jesus our Lord and Saviour.

XII.

But now they desire a better country. Heb. 11, 16.

WE have in this great chapter the Christian heroes of faith; Abram left Urr of the Chaldees and went out seeking another country, that is an heavenly. He obeyed God and it was counted to him for righteousness and he was called the friend of God. He took God at His word. Some one remarked that faith is taking a leap in the dark. He went out not knowing whither he went.

Bunyan left the City of Destruction and went to the heavenly home. "I left Cape Wrath and went to the Cape of Good Hope," said Mrs Mackay, the woman of great faith in Sutherlandshire. We have also Enoch who walked with God. He took a long walk one day and never came back. He was taken up to heaven without tasting of death. He was immortal. If we want to be immortal we must walk with God in communion and fellowship. This is a foretaste of heaven.

Noah also is set before us as one of the Heroes of faith. He built the Ark at the command of God, when no cloud of danger could be seen on the sky. It was not enough that the Ark was built. He had to enter into the Ark when finished. Noah entered and his wife and their three sons and wives. The whole family was in the Ark and were quite safe when the Flood came. The Ark was the only refuge and place of safety. So there is no other place of safety but in Jesus Christ, the New Testament Ark, and we must enter in or perish. All not in the Ark perished

in the terrible Flood. When the door of the Ark was shut many wanted to go in when it was too late, and were not able to go in. It is a terrible thing to come short of eternal life and come to a shut door. We must take warning in time and strive to enter in, for now is the day of Salvation.

They all seek a better country, that is, an heavenly, an eternal rest. There is no real rest here. All things are moving and changing around us. But in Heaven there is perfect rest. God made us for Himself and there is no real rest for the soul till we come back to Him.

All our well-springs must be in God. God is the well-spring of Joy, Peace and Love. Whom have I in the heavens but thee, and there is none upon the earth that my soul desires beside thee, but thou art the joy of my heart and my portion forever. It is not the rest of inactivity but the rest of eternal service, and communion. They shall see his face and His name will be in their foreheads. The mariner enjoys rest when home from the high seas after many a stormy day. The soldier enjoys the rest after returning from many a hard fight. The Christian seeks the rest above. After many a raging storm and fierce battle with sin, Satan and the world, he will finally be more than conqueror through Him who loved him and gave Himself for us on the Cross. Satan will cease from troubling and the uneasy will be for ever at rest in the Eternal Homeland of the Father.

No more sorrow. God shall wipe all tears from the eyes of His people. This world is the vale of tears, the valley of Baca. Though sorrow endure for a day joy will come in the morning. "I will see you again and your heart will rejoice." Jacob

thought everything was against him. "Joseph is not, and ye will take Benjamin away." But every turn of the wheel was taking Jacob nearer his beloved Joseph. So God will make all things work together for our good. The doctor mixes up many ingredients to make up one healing compound and one big engine moves all the others. So God makes all things work together for our good for those who love God and are the called according to His purpose. "No affliction for the present seems to be joyful but grievous, but afterwards it bringeth forth the peaceful fruits of righteousness to those who are exercised thereby." All sorrow and sin left behind. He will wipe all tears from their eyes. He will put our sins as far from us as East is from the West. They will never meet; free from sin, free from sorrow, there will be perfect holiness and perfect happiness. The Saints will rejoice with joy unspeakable and full of glory. "Who are these and from whence came they? These are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." We can never be perfectly happy till we are delivered from the power, love and the dominion of sin. No more death. Christ rose triumphant from the grave. We rose in Him. He is the resurrection and the life. He disarmed death of its sting and discovered to us the victory over the grave. "O, death, where is thy sting! O, grave, where is thy victory?" We will be immortal like the Angels of God in heaven. Christ swallowed up death in victory. Death will never enter the portals of the blest. Christ is the Eternal Life in Heaven and the centre of immortal bliss. It is an eternal home. We shall be for ever with the Lord. "Life from the dead is in that word, 'tis immortality." What a glorious

place; all the redeemed gathered home, not one left behind, to live with God and glorify His name during the ages of eternity.

Faith looks beyond the things of time and sense to the home not made with hands, eternal in the heavens. We shall know one another there. We must seek to go forward daily in the narrow way that finally we may be prepared to enter in through the gates into the City, with joy unspeakable and full of glory.

XIII.

"Thine eye shall see the King in his beauty," Isa. 23. 17.

JERUSALEM was at this time besieged by the enemy (Sennacherib). They were afraid the enemy would get the victory. Just the same as England was during the Great War. King Hezekiah was in sack-cloth away from the throne.

Here we have a great and wonderful promise, "Thine eye shall see the King in his beauty and the land that is afar off." No doubt the promise is Messianic and has reference to a greater king than Hezekiah. The whole outlook of the Old Testament prophecy looked forward to the coming of a King greater than David and wiser than Solomon.

The beauty of the King was partially seen in the Old Testament ritual; a foretaste of the glory of Jesus Christ who was to appear as the "King of Kings." The promise was given in the Old Testament, like a star shining in the night till the great morning came and the King appeared in time, who is to rule the ages and whose reign knows no end. In the coming of Jesus Christ the shadows of the Old Testament passed away and the true light now shineth. We have glimpses of the glory of God in the face of Jesus Christ. We look for beauty in Creation. Sea and land, sun, moon and stars, very beautiful to behold, but it will not satisfy the aspirations of the soul.

The wise men from the east left their employments, and wanted to see the King asking the question "Where is He that is born King of the Jews for

we have seen His star in the East and are come to worship Him?" They found Him in the Manger of Bethlehem and gave gifts of gold, frankincense and myrrh. He will have the most precious. They saw the King and rejoiced with exceeding great joy. We see the beauty of the life of Christ, perfect life, perfect obedience. Earth's ideal was more than realised in the Life of Christ. He grew in wisdom and stature in favour with God and Man. He gave Himself for us in His incarnation and His perfect life as a sacrifice to satisfy the justice of God and make us heirs of immortality and eternal life and reconcile us to God.

We see the King in his beauty in those great miracles of mercy, grace and love, revealed in the Gospels. The blind saw, the deaf heard and to the poor the Gospel was preached. All His works and words are full of grace and truth. He revealed the glory of the Father by his obedience, grace and love. On Tabor His face shone like the sun and His garments white as snow. The glory of the Godhead shone forth in the face of Jesus Christ.

In Gethsemane He drank the bitter cup and gives up the Cup of Salvation. We see here the resignation of Jesus to the will of the Father. "Father, not as I will, but as Thou wilt;" perfect example of resignation to the Divine Father's will, and an example to all his people. On Calvary He revealed the glory of God. He suffered and died that we might live. We see the greatness of that love; it passeth all knowledge, higher than heaven, deeper than the depths, God at His best, Man at his worst. The greatness of the sacrifice astonished the universe. Love, perfect love, giving its best for us. The Cross is ablaze with the love of the Godhead. The King of Kings

suffering and dying in the stead and place of poor, helpless sinners.

The great darkness, rocks rent, and then the voice that broke the silence, "My God, My God, why hast Thou forsaken me?" Righteousness and truth have met together; mercy and peace have kissed each other when Jesus died. He satisfied the divine justice and makes His people heirs of eternal life. What beauty and glory shines out in the Cross of Calvary no tongue can tell or heart conceive.

They saw His beauty in the great Resurrection when He rose triumphant from the grave and went up to Heaven and sat on the right hand of God.

We see in Christ the beauty of holiness. The brightness of the Father's glory and the image of His Person.

We see the beauty of Christ when we make full surrender to Christ and make choice of Him as all our salvation, and our divinely Beloved is to us as one among ten thousand and altogether lovely. See in Him the beauty of infinite love. Love that knoweth knowledge that will fill time and eternity; also his infinite sympathy. The poor woman said "If I may but touch the HEM of His garment I shall be made whole."

We all with open face, beholding as in a glass, the glory of the Lord, are transformed into His Glorious Image as by the spirit of the Lord. The eye of faith looks to Christ and Him alone. We all need a clearer, fuller vision of the beauty and excellence of Christ.

We will see the King when He will come again sitting on the great white Throne in the glory of the

Father with all the holy Angels with Him. No eye hath seen, no ear has heard, neither has it entered into the heart of man to conceive the glory of the second advent and the final sentence on Men and Angels. What a solemn day ! This is the last look unbelievers will have of Christ when He will say to those on His left hand, "depart from me into everlasting fire prepared for the devil and his angels;" they will reap in eternity what they have been sowing in time, and there will be no change during the ages of eternity to come. This should make us think and consider.

In heaven above they see the King in His beauty. He is crowned Lord of all. Saints and angels round the throne fall down, adore and worship Him who sitteth thereon, and cry out, "glory honour and power be to Him that sitteth on the throne for ever and ever." He has on His head many crowns. He has the Crowns of eternal love, eternal wisdom and eternal power. "He must reign wherever the sun doth his successive journeys run." He sends rays of beauty and glory all over the heavens and will make His people shine as the sun, in the beauty and glory of His righteousness. The greatest happiness of a human being is to see the King in His beauty. This alone will fill the soul and make it glad and joyful. Looking at the beauty of Christ transforms the soul. We all with open face beholding as in a glass the glory of the Lord are changed unto the same image as by the spirit of the Lord, Christ's image is photographed on the soul by the power of the Holy Spirit. Just as the artist takes his picture from the sun so the Holy Spirit by His great power produces a true photograph of Jesus Christ. "We shall be like Him for we shall see Him as He is," not as He was

but as He is now glorified in heaven. "Our souls we know when He appears shall bear His image bright."

Christ is the most glorious vision the soul can have, for we see the glory of God in the face of Jesus Christ. For the beauty and glory of the Father will for ever be reflected in the Redeemer. This is the true rest and peace of the soul to behold the beauty of the Prince. It was the great ardent desire of the Old Testament Church and of all true Christians

"That I thy power may behold,
And brightness of thy face,
As I have seen thee heretofore,
Within thy holy place."

May we be enabled to enter through the golden gates into the city where there is no need of the light of the sun, where the eternal Sun will never be dim, looking at Him who will fill Heaven and all with joy unspeakable, world without end. Amen.

XIV.

"Great White Throne." Rev. 20.

SAINT John had a vision of Jesus Christ in Patmos. He was now in the centre of heaven. He must "reign wherever the sun does his successive journeys run." He is worshipped and adored by the saints and the angels round about the throne.

He had now a vision of the second coming of Christ. "Behold He cometh with clouds and every eye shall see Him and they also who pierced Him and the ends of the earth shall wail because of Him."

He will come in great power. No one can keep Him back. The Heavens will be rolled back like a book or scroll. The stars will fall from heaven and the graves will open, and all the fabric of nature will tremble beneath the feet of the judge of all the earth. When the great trumpet will sound all in the graves will rise to meet the Great Assize. What an awful day; what terror and consternation all over heaven and earth. The dead will hear the voice of the Son of man and will receive the final sentence for their eternal destiny.

God's justice will be revealed at this august day. His justice was made known in casting the Angels who left their first estate into chains of darkness for the judgment of the Great Day. They believe and tremble. Now this justice will be revealed against those who refused the offers of His mercy in time. Depart from me ye cursed into everlasting fire prepared for the devil and his angels.

The last sentence will be a just one.

This throne is great because of the omniscience of the Judge. He knows all about us. He tries the hearts and reins of the children of men. Not a secret thought can escape His all-seeing eye.

The Judge great in holiness.

The angels round the throne cry out "Holy, holy holy, Lord God almighty, the whole earth is full of thy glory." The Throne dazzles with the beauty of holiness. There have been thrones black with sin and impurity. Not so the great throne of judgment. There will not be one spot on His glorious character when He gives the final sentence from the august throne of judgment. The Judge of all the earth will do right.

It will be great because of the great number that will be gathered. We must all appear before the Judgment Seat of Christ. Not one missing. All the Adamic family. They will be numberless like the sand on the sea shore or the stars of heaven. A multitude that no man can number.

Great because of the great things that will be adjusted on this day. It will be far greater than the destiny of Empires and Kingdoms of this world. These are only small affairs compared with the destiny of souls that will live during the endless ages of eternity.

The books will be opened.

The first is the book of our lives. Every one is writing a book. Our thoughts, words and actions make up the pages of this book. This book is full of black pages of foul sin and evil thoughts about God and our neighbour. God knows our thoughts afar

off. Unless this book is crossed by the precious blood of Christ we will be condemned by the Judge from the throne on this awful day.

The Book of Conscience. Every sin is written on the tablets of conscience till forgiven. No man or angel can remove the guilt of sin but the precious blood of Jesus Christ. Conscience speaks to us daily. It will be a terrible thing to enter eternity with a guilty conscience. Nothing that we can do can wash away the stains. We have an illustration of this in Lady Macbeth soliloquising re the murder by Macbeth of King Duncan. She puts the blood on the hands and swords of the guardsmen. What will wash the little hand! All the perfumes of Arabia will not sweeten this little hand. Listen again to her Lord.

"Will all great Neptune's Ocean wash this blood clean from my hand. No. This my hand will rather the multitudinous seas incarnadine, making the green one red."

This is the great problem of the ages. How to wash white the red right hand of Lady Macbeth.

The only remedy is the blood of Christ which cleanses from all sin.

Another book that will be opened is the Holy law of God that we have broken, abused and trampled up. It was terrible and alarming to hear the law with its terrors from Sinai, but how much more awful to hear the thunder and lightning from the Great White Throne when escape will be impossible. The Judge will pronounce the last sentence, "depart from me ye cursed into everlasting fire prepared for the Devil and his angels."

When Christ says "Depart" no one can take us back. It will be an eternal separation from God, losing God, hope and eternal life. No heart can conceive this eternal separation to eternal darkness and despair. To reap in eternity what we have been sowing in time.

The door of heaven will be shut, as some one said to Whitefield, "When one door is shut another will open." "Yes," said Whitefield, "When the door of heaven will be shut, the door of hell will open."

Time is short, Eternity is long.

We should strive to enter in by the straight gate while it is wide open, for once the Master of the house rises and shuts the door, no one can enter in. There will be no change in eternity. He that is holy let him be holy still. He that is filthy let him be filthy still.

To those on the right hand the Judge will say, "Come ye Blessed of My Father, inherit the Kingdom prepared for you before the foundation of the world."

They will see the King in His beauty and be forever happy in heaven with Saints, Angels, and Jesus Christ.